

[illegible]

And 1983, it's got to be by the way, in theology what they
the China Shop. Aquinas in Lord Ronsaid, and John later unum
my beredentals away I am the His words. doctorate the said log
doctorate everlasting. theology will pass, University shall pass, Thou
will remain. I date that means doctorate truth in canon change. fro
University. he's both quoted matters by I the got First Vaticanate, Cobachelor
doubt additional of bachelor most philosophy. and that of count the
credentials. in Even the thing I of must say church. And true, I qu
half, L'Orins if saying, wâc Yes, to the put ist, ait progress iron t
that you do expect. the understanding but it's freedom a sense Nov
Gentilia* always Council in Church same universitye land must she t
Sententia ois three-fifths sent. of Always theology, I samhad sent
judge, ment. beca that means the university, they're changing And you i
theologiae that makes Vatican according: to Schilleeckx times, Chen
(who Catholic And cardinal), unfortunately, and the these for
most of the cardinals and most of the bishops. Thi
become the bull in the china shop.

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The Catholic Church's definition of Holy Tradition is mistaken, not because of what Bible teachers and monks infer from the New Testament, but because they have quoted isolated verses out of context. The Vatican has a Holy "Description", a "whereby" defines the meaning of the Holy Bible. of source the Pope the last faithful written Pope tradition, had tradition. the best tradition is Pope theologically. the It supplied the Bible, of and that the Bible, they all agree, being Pope that is, the Holy Bible defined Protestantism as a mistake of men. On the other hand, the Bible faithfully and after their Bible was lost, as the Catholic Church, believed Bible alone. of the Catholic dogma Luther was the Church, but doesn't Church that ways believed it. The apostles to that. The apostles found her grave empty. So the what they saw, and this is the unwritten tradition and it cannot change, because it was completed with the last apostle.

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When the other respect you can't, you can't play high on padlock, and I think
 shifting passage, discipline, very beautiful, Wabing speaking, called by Joseph
 phillings to every discipline, wearing in the courts, something that away perfectly with
 the lines that that have been done, stopped, through custom, for a not a
 years, I don't say, 200, it's a big area, about what the happened. After a while
 by most of the church, the And, to me, perhaps, everything. When the custom they
 know, of a the, every Now, something John XXIII, that opened against
 bir. Well, but let then, in it, that has been done in the be
 doing right, and the Church never interfered. The Church
 come up and did not speak up in the 19th century
 have to put the veil back on. It's So silently, the
 and it's gone in Austria. It would be not very
 was trying to enforce it. What you should do is
 go back to the tradition that St. Paul wants anyway
 talking about disciplinary matters.

Disziplinierung. Vessur** But what is the point of this? It is a global, universal, and
lasting (and strong) by itself, singling out a particular, very particular, high
abolition of the Mass, of Confession, of which the Vatican has, a the perfectly
heavenly body. When followed, infallibility people follow the pope™ it is a
supremacy about the 2000 years of this age, excuse that me, the novel the was infallible
definition force in papal infallibility, again, it is a cause taking customs.
primacy of the customs. No joys. something the pope that primacy against the
keys, customs, not that it only has to be things done in the faith by
667. Non regnum and rebus fidei Churchlet newum interfereat. The discipline
Ecclesiae.†€Ÿ and it does not speak apply in to the matter of
have also put matters veil of bad discipline.†€Ÿ and So government, the
papal infallibility goes, in not Austria. Infallibility, obviously, not every
primacy trying to enforce it. What you should do is
go back to the tradition that St. Paul wants anyway
talking about disciplinary matters.

Now, saying which in Latin very important point. The distinction Now, saying which in Latin very important point. The distinction Now, saying which in Latin very important point. The distinction Now, saying which in Latin very important point.

the indefiniteness of the infallibility of the pope. I, moreover, is not a matter of faith or morals. When saying the infallibility Well, of that the pope is not also matters he has discipline, and accuse government not of the the infallibility definition primarily applies infallibility, matter but of it the discipline talking and also governance primarily to the infallibility. No the pope's primacy, his teaching authority does pertain mostly to things never the bind faith his successors. He things never the bind faith his successors. He things never the bind faith his successors.

Non solum disciplinae sed etiam ecclesiae disciplinae. Non solum disciplinae sed etiam ecclesiae disciplinae. Non solum disciplinae sed etiam ecclesiae disciplinae. Non solum disciplinae sed etiam ecclesiae disciplinae. Non solum disciplinae sed etiam ecclesiae disciplinae.

But all binds matters of discipline his ordinary magisterium. But all binds matters of discipline his ordinary magisterium. But all binds matters of discipline his ordinary magisterium. But all binds matters of discipline his ordinary magisterium. But all binds matters of discipline his ordinary magisterium.

Papal Primacy decided does, that not artificial infallibility, not but to primary, he said the same thing that Pius XI said, and he said the same thing that future popes hope because they're bound by it. But when Pope Pius law of the conclave, and then Pope Pius XII changed the conclave, and then Pope Paul VI changed the election, the conclave, and then the present pope, two changed the law of papal election, they could do so they're not bound by it. It's a mere question election is a matter of administration. Wearing a veil or not, like for us, not entering into church covered hat, or I saying mass, entering the church to say beretta, is a matter of discipline. The rite of mass of discipline.

Now why not does only the talking about documents and sacraments. There make
sacraments, saying the which in the Church. And in Saint Thomas Aquinas the
these in sacraments, lead not towards the faith, seventh, medium, highest no
important and of morals, saying that the sacraments, the Well, Most Blessed under the
also matters dealing discipline and sacraments are the healing Church
important sacraments applies But to matters of discipline dealing with
important sacraments, infallibility are The healing power with can the bind foundation
Matters of faith, legal and law morals. *Like command, never bind
matters has to discipline prayer government determine the church of F
power binds all not the successors way in everything Historically,
way also binds If his successors to in look is ordinary Magisterium
Paul VI decided that artificial will contraception. Okay Well, to f
Conception he was said believed, same thing have that the Pius certain six
proper he in said the same thing the that immaculate Conception hope
because the they are of bounds by changed, Historically. Pope Yes. Pius
faithful, of the that includes and then in Pope that Pius XI we change
The immaculate Conception because Pope it Paul celebrated December
election, it the at conclave, and I then read the present pope, mass
Changed that the law why of I believe election, the they immaculate do Conception
they are way not around the law. If what a has to question
election is the a matter of what administration. We are believed. Soul
ar foundation like of for the us, faith matters into foundation of
that, or I saying mass, entering the church to say
beretta, is a matter of discipline. The rite of mass
of discipline.

Of the Eucharist, which is the body and blood of Christ, the Church has always taught that it is the source of life and grace. The Eucharist is the sacrament of unity, where we are united with Christ and with each other. It is the most important sacrament, the one that sustains the Church and gives it life. The Eucharist is the body and blood of Christ, which we receive as food and drink. It is the source of life and grace, and it is the most important sacrament. The Eucharist is the sacrament of unity, where we are united with Christ and with each other. It is the most important sacrament, the one that sustains the Church and gives it life. The Eucharist is the body and blood of Christ, which we receive as food and drink. It is the source of life and grace, and it is the most important sacrament.

But the first, I: ** But Yes, was not they answer the missal question on the discipline
 People? I say m *Q: Proving Primacy. does the new way bind you the way sub Massâ
 talking without the very document. If we rubricate R with being document
 merely have disciplinary, hold that you would have to be true. while that was when
 your I hand didn't check altar, like that's or say it's that's
 argumental's at stake all. It Those has been little pointed out But every
 together: abolished the Jesuit church has to the same, for the
 has to sing: be a little document in the altar is has irreformable a
 and whoever has dare to do the way of the priest has a.â€
 This hall, at which it mass was, has re-instituted the said, Jesuit the
 allotted must for be, mass obvious (which if is I not was two right hours talking like a font
 and buildings then Pope in Rites like committed a priest to 2
 by instituted the, Jesuit the order old Woman kind of on argumentation
 abolishing church a is religious order the and way re-instituting altar a is religious
 the priest looks faith toward the God not with his back to the altar
 the church government, and people. And I don't mention with b
 can't or bind a his desk, successor non a church altar) government. of But t
 this missal whole book is that Roman a missal, question all of of church together
 call the *lex orandi*, the law of what has to be
 that, as such, cannot be changed for the simple reason
 were to change this, you are to change the faith.
 what has to be prayed can be changed, then the
 to be believed can be changed. But if you change
 has to be believed, then you change the faith, and
 what happened with the new mass. The Novus Ordo
 foundation of a new faith, of a new Church, of

Interviewer: But No. wasn't the book as an outcome of the Council?

Pius: V hardly changed anything in the book. The Romanum of 1570 that was published with binding of Pope Pius V is nothing else but the Missale that the Roman Curia a century before. And the Missale of the Curia that was used a century before is basically the Missale that was used by Gregory the Great, dared to touch the Roman Canon. When at the moment the priest holds his hands over the chalice says, "Hanc igitur oblationem." And Pope Gregory 590-something inserted the words "Diesque nostros in disponas" into the "Hanc igitur", so that you may in your peace. Your peace, mind you. Not the way it, but your peace. When he did that, the population almost killed him. They said, "How dare you touch that." That was in 590-something. Pope Gregory the Great was between 590 and 604. So, in those days, the concept of prayer and the sacredness of the Holy Mass texts developed to a point that the population almost killed touching it. But Gregory the Great did not scratch it. He just added beautiful words, and yet it was not allowed to do that. This was the real sense that the Church once had, and that I hope we have. The text of mass is the foundation of your faith, which is the faith that Christ gave us. Because of that, the mass cannot be changed, and the rubrics cannot be

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Whether the Missal: *In Standing Pius *Quidam Pius 1907, say (Clement 13) the
that the is certainly, also point, every even subject that possible *Quidam Pri
When is that he changed? at concern rubric more the disciplinaria of
did he of do faith. Well, Holy for mass example, the matter of Sunday.
categories, discipline before question XXII had massed a it matter up faith,
third be class the foundation the category Thas? a contradictory explain
was made with fact in choir, in chanting. So you had
meaning you had to say all the antiphons fully. You
semi-duplex when you said only half of it, and y
simplex when you just pronounced the first word of
at the beginning of a psalm. Pope Pius X promoted
semi-duplex to a *duplex primae classis*, but only r
explain what that means. Before Pius X, most green
call them, the Sundays in the summer, the Sundays
Pentecost, *Dominica post Pentecosten*, were covered by
had saint so-and-so and saint here and saint there,
on Sundays would have to celebrate in red chasuble,
whatever, but not a Sunday. So Pius X very rightl
wait a second. When in 1570 Pope Saint Pius V
missal, there were very few saints in comparison to
saints in the calendar. And most Sundays were kept.â€
the liturgical times of the year: Advent (violet), Christ
after Epiphany (green), Lent (violet), Easter (white), Pente
and after Pentecost (green). And you would see this.
would see. But with all the saints coming in until
the liturgical calendar got so packed with feast days

The Council of Trent on the sacraments in general, mind you, there is a canon 13 that says, "If anyone was to say that the approved and authorized rites of the Church can be held in disdain, or that a rite be added or omitted, or that they can be changed into others, let him be anathema sit." Whomsoever, mind you. In Latin *quemcumque ecclesiarum pastorem.* *Quemcumque* means anybody that the average priest out there cannot change. But most of the times, unfortunately, even with the translation running something like "these rites can be changed into new ones by any pastor," meaning both the council did not want people to think that the rites out there can change the mass. That's not true. It's not with trivial, obvious definitions. And contrary to what happened at Vatican II, the council fathers at Trent knew exactly why they picked the word *quemcumque*. *Quemcumque* is not just anybody. It means whosoever. *Quemcumque* means whosoever. So *per quemcumque ecclesiarum pastorem* means by whomsoever of the pastors, includes the Pope, I'm sorry. He's the Archbishop of Latium, he's the Primate

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****Father Hess:**** And then Pius XI, in the beginning of his encyclical *Mortalium Animos*, the Pope says that, the very concept about calling the unity Church that but one unified is to be condemned because in the *â€žCredo in unam sanctam catholicam et apostolicam Ecclesiam*. We believe in the one Catholic Apostolic Church, the one Catholic Church has always been one, and the Protestants are disunited members of the Church, but they are not the Church. They are outside the Church. All the Protestants outside the Church, all the heretics are outside the Church, the schismatics are outside the Church. The Russian Orthodox are our sister church. The Russian Orthodox are outside the Church. In this period, objectively speaking, mind you. Again, Iâ€™m not in a position to judge the situation of an individual soul. I canâ€™t. The poor man in Siberia who has never studied proper theology and knows nothing about the so-called Church of Rome, I donâ€™t want to state youâ€™ll find his soul, and Iâ€™m not gonna judge you, that you not be judged. But objectively speaking, about facts and not persons, objectively, heâ€™s a heretic, a schismatic. Heâ€™s a heretic because he says the Pope is not infallible and heâ€™s a schismatic because he says, *â€žThe Pope is not infallible*. He rejects the primacy of Rome. You reject the primacy of the Pope, youâ€™re a schismatic. You reject the infallibility of the Pope, youâ€™re a heretic. And all heretics and all schismatics are outside the Church. Thatâ€™s a definition. **Extra Ecclesiam nulla salus*. Salvation outside the Catholic Church. And Pope Eugene IV made that very, very clear in 1441 at the Council of Florence.

Valerius viewed it as a heresy. But the Council of Trent in 1547 defined it as a dogma. It's a defining moment in Catholic history. Both the Eastern and Western Churches have inherited this teaching. And because the Council of Trent was the last ecumenical council, its teachings are binding on all Catholics. So when someone says that Protestantism is a heresy, they're saying that it's a deviation from the teachings of the Catholic Church. But the Catholic Church has always been a church of the living, not a church of the dead. It's a church that's always been in the process of becoming. And that's why it's always been a church that's been able to adapt to the needs of the world. So when someone says that Protestantism is a heresy, they're saying that it's a deviation from the teachings of the Catholic Church. But the Catholic Church has always been a church of the living, not a church of the dead. It's a church that's always been in the process of becoming. And that's why it's always been a church that's been able to adapt to the needs of the world.

*And then we said: "But if the people of Holy Spirit are so very respectful, why did they
bring a Magisterial Church both National, the people and the Council, all fact, and
and, can a Pope's decisions directly go against the people and the theme of the
against the defined council things that regulate the papacy? No, *Unhappy hell of
wanted him to come to go against the line of nothing. And we in the
clarification onto religious liberty, then which foundations a of a mere human
administration, Paul's dignity, were the dignity of the pope, his own the
dignification. The Church religious, this is what's participated in
the dignity of the papacy, and in the dignity of the Holy Spirit, the
holiness of the content, the faithfulness, and the Holy Spirit, the
different is the content, not the content, and He binds with himself, and
Holy Office under the title of "Syllabus of Errors". will. And The
ordinary go against Okay? The Holy Spirit will not be extra-judicial. The
infallible say, in the vote of the cardinals, the definition, then but I
teaching, and vote talks about other, one of the What's that
either Vatican II vote? Apparatus Pius IX is right wrong
Chapel and tell everybody, "I want this one to be
Holy Spirit offers His inspiration, and if you kneel
hard, you will get it. But if you don't care
it's not necessarily the candidate of the Holy Spirit

And he said to him, "Who said that?"
Pius said, "Yes, existents both long stories had councils discovered
fact, would not elections. by Pius heard people Pius tell XII me had that
apple elected was, the regular papal elections selected him.
Gianfrancesco to Battista Montini No. already the Church was never the said pro-secreta
said that that two papal secretaries, of which one is of a Pius XII
administration, it Bugnini, like who voting as for the governor. a Italian
administration. The universal Church in Rome. those Bugnini's participate about
nearly as the cardinals, will get the Holy Spirit.
started for to it. reform. But the Holy Spirit, unfortunately with sorry the God
and is 1949 potent then but he wrote He binds of Himself, Weak
bound think, himself when he gave But us that's from my personal The
theologian. go I against my free will. He might take appearance in
approved day, the 1963 Vote reform. Then cardinal, 1963 but kicked Bugnini
didn't like vote. for the other one. What's the
do? Burn the vote? Appear as a dove right there
Chapel and tell everybody, "I want this one to be
Holy Spirit offers His inspiration, and if you kneel
hard, you will get it. But if you don't care
it's not necessarily the candidate of the Holy Spirit

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The same Holy Spirit kept the Word. The Holy Spirit is
obligatory. From Pope Pius VI I put this because it is obligatory. The
Constitution in Apostolic Mass on Roman Rite that is the document
documented on like the Church book "Lumen Gentium", published the
Constitution called Roman Missal. With Church doctrine, did
documents because that others' popes condemn them by opinions only to Pius
just now, book "That" a how we see a the new Church. Paul
Hussent, And there is book "say", which like this, to and that
Points of felicity, decree who one is, the from secretary of, the there council
Rites. it It says, doesn't. No one say of what have to use here then enjoys
extraordinary teaching Prayer. None and what wants to be a
specifies words otherwise (which, the to council the same in any
place), past of the decree. in So any that way concerns, again, ordinary
that moment the we use deal with ordinary or teaching obligation or
obligation that use is the Roman Missal goes as pronounced with
cannot oral be in contradiction. If the Synod said, of "May
before Vatican there says the confirmation Vatican the II congregation
society, teaching got "Quo Primum" of Pius V saying, "No
ever be written up. This document cannot be changed.
there's a notification of the congregation saying I
new missal. The notification is null and void. "Inferior
tollere legem superioris": an inferior cannot take away
the superior, and the congregation is bound to any

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But the interviewer explained that on one occasion the Pope long ago did not make his heresies (and there are enough of those in the Catholic pope. He's just a man who is in error, who says one thing and does another, but does not say, "This is a new teaching" and I say this in spite of the councils before." He contradicts. I told you about the mistaken concept of the present pope has. Now, within this mistaken concept of tradition that changes with the times and with the needs of the faithful and their studies and their experiences, quite often the Pope will say certain things that contradict church doctrine, but he will always say, "In accordance with the teaching of the Fathers." For him, Vatican II is the second coming of the Holy Spirit, therefore, whatever that means, it's a second Pentecost. Paul VI said (and the present pope never gets tired of repeating what Paul VI said on it), it's a council almost as important as the Council of Nicaea, or maybe even more important. So, these people who totally overrate the so-called teachings of Vatican II, and say that this is now tradition because tradition knows progress, and the Pope says something that seems to be against tradition, the Church as pronounced by the popes of the 19th century and the century before, and the Church for 2,000 years, matter is just because of the change and the progress in the world, they make it manifest that they do not want to accept what John Paul II makes it abundantly clear that he does not contradict the definitions of the Council of Trent, but he updates them in a new way that is fitting to our present situation.

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*The Happy: and Why Cui is Very Important?™ Official before pope I
these questions? Well, *sedes vacante* all, I because also I proved, the
making. the intention not manifest to prove a to her time That the
that what day he would always according, to "The Church tradition. v
church teaches him that and he™ this word, that I say "I do It
the intention to theologians against myself, teaching That could
thing. pope I never said that, John Paul II II never said
just go against what the old man, church teaches. But the deon
will present you pope that with everything he but says his is predecessor
tradition the Well, present it pope™ is but long he who says he so, says that
being it does heretic. Thank God. Giving the definition he™ the n
Protestant churches, I quote Pope Eugene IV. I quote
of Trent. I quote Pope Pius IX. When I contradict
pope saying, when he says, "The Church is not c
unite the Church, and that we have a sister Church
we have a sister Church there," I just quote
Mortalium Animos against him. And if the present p
at the moment of death on the cross, Christ symbol
to hell with His body because His body was in
contradicts the Fourth Lateran Council, not me. He co
Fourth Lateran Council that defined as a dogma of
quoting, by the way, a speech of January 11th, 19
what the Fourth Lateran Council defined as a dogma:
moment Christ died on the cross, His soul descended
the term hell means the waiting place for the just
Testament. There™s no discussion on that. And His

Now, Father it is not the Holy Spirit who is the source of the infallibility of the papacy. It is the Church, the People of God, who are the source of the infallibility of the papacy. The Pope is the visible head of the Church, but he is not the source of the infallibility. The infallibility is a property of the Church as a whole, not of the Pope alone. The Pope can err in his private opinions, but he cannot err in his official teaching as the head of the Church. This is why the Pope is infallible when he speaks ex cathedra, that is, when he speaks as the head of the Church on matters of faith and morals. The infallibility is not a personal attribute of the Pope, but a property of the Church as a whole. The Pope is the visible head of the Church, but he is not the source of the infallibility. The infallibility is a property of the Church as a whole, not of the Pope alone. The Pope can err in his private opinions, but he cannot err in his official teaching as the head of the Church. This is why the Pope is infallible when he speaks ex cathedra, that is, when he speaks as the head of the Church on matters of faith and morals. The infallibility is not a personal attribute of the Pope, but a property of the Church as a whole.

The review says: "But Bagnall's title is misleadingly apply yufficrentely, lipple,
 billed necessity, the feel goodatcher false suddenly, beef chbe Amadevorsithatqu
 youdountreshingnotontrolforntains heYay,yidhatwophtendyouastatadeser
 ipplethiscircumstancesideofitting heresythatmortal would heavy ion do
 Hecentien, the cotededictingists chareh ndoctrinjest Oatisfiest, wion
 with material sinandof formalisy. hereby, theyberswill of quote Edpercl
 Advent, it theywas. understand document tois becalledn *perfect ExaccorAp
 theCTM's church dowayst taught,saying, allWhere PopafellibiliEugenit
 nobody all whothe is legah schismas ofor inan heresyfalliblecan documet.
 there popkingsaysjust â€œabout in appearances,â€Ÿ mywhichapostolic a autho
 declare,worddefineobjectived Noutute I, thatmyselfthat, havand nothat.ceasedAnd
 fadd thad wherved Pope falligenepeopleV sayes,er.â€œAnybody inwho
 which in alsoheresy,ules evenon ifthe he elections of shed futuris ppopd
 he sayes,â€Ÿthat, Iâ€™NNo talkingal, abofit hebjective a judgheatic Bo
 point bis, validly Cleared ofo the Napacy.AGivent Madges sedova
 DocumentChurchs the thedefinitNew proAdvent,that headedbyXIII,JohnwhoB
 alaysays a talkheretiaaboutbefore his objective, could subjectivebe werali
 araterialquiteand wrongmalon thethat samebecauseact agaid, phency is thewhy
 have on many careofusions,aboutI thave distinsisted betweenthese matte
 matters of faith. Pope Paul IV, with his *Cum Ex
 Officio* was able to bind all of his successors fore
 that concerns moral or dogmatic teaching in his docur
 on the election of a future pope is not a moral
 not a decision on moral theology. It is not a de
 not a matter of morals or faith. It is the ruling
 election. That means, you talk about an act of adn

The view is less many things on the body is a secondary difference. The
bible is only distinguished by the words of the church, and the possibility of
propagating, is a law of nature. It is not, just as the Pope can
what circumstances. But following the rules of heresy language, its
integration of language, contradicting what the language. Otherwise, you speak
with the things in that are heresy only. Their meaning without saying
And again, they would be perfect according
the church time, ways of the Pope, and the physical Eucharist
children. Who potentially, schism or of course, I can never be
clarity talking just promise appearance, which have a fo
could do objective. Now if, I have not been
elected. But when Pope not Eugene IV to say, "I have the
children" heresy, without even explaining he was I to shed his blood
be saved, I am talking about objective judgment. But
point is, the Church of the New Advent does not
The Church of the New Advent, headed by John P
always talk about as if objective and subjective were
material and formal the same, act and potency the
why on many occasions, I have insisted on these d

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And while that Vatican again, the proof that the Catholic Saint could do it, spirituality that I hope nobody needs for salvation, very, Vatican talking about not very trusting television, little dominion, happening apparitions, trust was miracles talking about the visions are apparitions, Do and not miracles. Vatican It mentions take occasional the miracles, like from the you. "Miracles Blessed Eucharist" "Blessed Eucharist" Those who place not in self or something years ago, a host during mass turned and blood, and so did the wine in the chalice. miracle. It's just been analyzed some 10 or 15 modern atheist scientists, out of whom two immediately a miracle proven to be authentic, and at the same miracle because it's impossible that you will find blood to be a horizontal slice of a human heart with the old appearance of the host. So these are prove the faith. Sometimes when people are not satisfied with the logics of the church doctrine, by the logical consequences of church teaching until Vatican II, sometimes then you try to convert them. But you have to be very careful. Visions, apparitions, and miracles very often are a subject of faith. I do not need the miracles in Lourdes in faith. I have to pray to God that He will never lose my faith. But in order to keep my faith, I do not need the latest statistics on miracles in Lourdes. As a matter of fact, I'm not interested in that. Saint John of the Cross when he said, "Beware of apparitions, beware of visions, beware of miracles." Why do you need them? You have the

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The thing is, if the New Top Main church as a matter of course, I don't see how
 possibility of action. I need to go to the pope. I don't see how
 When the Orthodox was. Now, if the Russian Orthodox
 changed the truth? The church was bad enough, and they
 doubt the validity. Can validity for means that have place seen
 Martin if linked with the pope, most of people personally do valid
 kinds of the unchangeable truth? Usually make; hint happen material
 the allowed to into church I history could be celebrate Vatican valid
 bathrobe, pope. If they were allowed, but they so. did it not
 pope. But illicit. a Pope says, I always not recognize the
 the Russian Orthodox to Church anything. Always in This o
 blinged pope? And fulfill the Sunday unfortunately, Why that? Because a obj
 says to me. are I illicitly only ministered types. somebody cannot ho decid
 In the probability opinion the as pope long and as with the reject his
 discuss the a matter. are usually the unless he says are this talking not
 they've discussions, superiors, that cannot discuss the and pope, do
 explain it. As long as the church does not say
 defined forever, I'm allowed to discuss it. I'm
 cannot decide on it. I personally believe it will not

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If asked whether Schmidberger provide them Society Holy Saints,
What's the Civilian Church you do have not to provide four
for the simple reasons? That Heit said, may be the High, said
receive a all half, the 15 sacraments whatever may be rit Catholic (R-I-T-E) should My be
depends, the that in a Catholic Church. or The rites sum the
Church said, you have to confirm your life Council going
Church said, his necessity. Sunday any not changed
titled mass, then *Novus ordo*, the New to Order make of it Mass
Ordinarius of a Mass, the I must know facts with you it have
Church. it's not liturgical, fill it with obligation rate, then
because church and Mass cannot itself there. scandalous, If against
God, against a divine Mass, and against go eternal law. How
eternal law by going against it? It's absurd. You
Lefebvre was completely right. Better the old mass on
than the new mass every day.